1: Orans E-5 (1957-1958) 1965
AW42 Santal AW42

622 the approval of the villagers with whom he is associated; he
628 presides generally at disputes which cannot be settled within
692 a particular village, at inter-village disputes or at discussions of custom which are of concern to the entire set of villages under his jurisdiction; like the headman of a village, he is at most *primus inter pares*. Publicly he is little more than the voice of consensus, though privately his influence is that of an especially respected and powerful person.

69 The "justice" of the Santal, i.e., their institutionalized prac-
[577] tices as distinct from the desires of injured parties, places a strong premium on rendering decisions which will restore sev-
[681] ered relationships and permit life to return to what it was before the dispute. The fee to the "court" is often as substantial as a judgment and must be paid by both parties. There is almost always encouragement to settle "out of court" by friends and officials. Fees paid to the "court" are generally spent to buy rice beer and viands so that after the bitterness of the contest both court and contestants join together in "pleasure," and all
[192] is as it was. These gatherings to settle disputes within the village are usually called "discussions" (*galmarao*); multi-village gatherings are known as *dorbar* (Hindi, *dorbar* = court).

584 Besides the judicial tie, each village is bound to a number of
621 others by marriage. Marriage procedures will be discussed at length but it is appropriate here to note that marriage is arranged with the aid of villagers and village officials as well as those associated by kinship and is of great interest and concern to the whole village. The ceremonies of marriage dramatize this concern, reflecting village solidarity in gaining and accepting a daughter or sorrowfully giving one up, as the case may be.

63 Beyond the multi-village judicial organization there are no
184 formally organized territorial units: however, regional cultural